

ty they would be ashamed. If there be any misgivings, or occasional reproaches of conscience, these soon subside, for each one shelters himself under the wings of his brethren. He is comforted by the thought that he is hidden in the crowd. The reliance is on majorities, not on immutable principles of truth and goodness. The scrupulous adoption of right means in pursuing a right end is disregarded, in the confidence of possessing the power to accomplish the end. Hence the danger of forsaking those honest and lofty principles of action, which distinguished the men of a former age, and of substituting an unthinking acquiescence of the many to the dogmas and measures of the few; and these few irresponsible, because they stand behind the scenes, and touch the wires which move others to do, what under their own names they would not dare publicly to approve. This state of things is filling the country with aristocracies of all sorts and degrees, and, should it continue, it will be the means of thrusting forward to public notice and action, the ignorant, the self-conceited and the ill-mannered, and of giving to many an importance, to which on the score either of character or services they have no title. Already it is producing an incessant agitation of the public mind, and improperly influencing, if not completely overruling, the deliberations of legislative bodies. Candidates for important offices are catechised, and a confession is demanded, not of their political faith, but of their belief in the different opinions and objects for the promotion of which special societies are established; thus tempting political men to concealment, to hypocrisy, or to a commitment to objects and measures for which civil government was not instituted, and creating feelings that are altogether unfavorable to sentiments of respect or obedience to magistrates.

BOSTON RECORDER.

FRIDAY, JULY 21, 1840.

RELIGION IN CONGRESS.

(From our Correspondent.)

WASHINGTON, JULY 8, 1840.

MR. WILLIS.—It is probably thought by many, that the session of Congress, now drawing to a close, has been a scene of peculiar irregularity and confusion. It would certainly so appear to a stranger, who might step into the gallery of the Hall of Representatives, at particular times and for a short period. It has certainly been so represented by the letters from Washington, published in some of the partisan papers, in all parts of the country. And I admit, that a few particular transactions, occasional movements, and special scenes, give a coloring to the general aspect, and seem to justify the exaggerated accounts of irregularity and disorder, which have gone abroad.

But notwithstanding these statements and appearances; and notwithstanding the fact, that, owing to peculiar circumstances, very little has been accomplished by way of legislation, in comparison with the length of the session; there is probably as much talent—as much intellectual acumen and moral worth—as much Christian principle and sobriety of character—as much or more decency of deportment and respectful attention to religious exercises—and much less gross and disgraceful vice and immorality, than have marked any preceding Congress, since the adoption of the Constitution. I purposely except the period of the Revolution; because "there were giants in those days"—men of peculiar character, raised up for a special purpose; trained and moulded by peculiar circumstances; and thus qualified to perform the great work, assigned them by Divine Providence. Still, while I express this belief, and thus vindicate the character of Congress against the sweeping and indiscriminate condemnation pronounced against them; I am obliged to admit, that there seems to be but very little positive, religious influence thrown upon the great council of our nation. You will ask, perhaps, if there are real Christians, of talents and personal worth, in Congress, how it should happen, that their influence is not felt in the Halls of legislation—that it does not modify and control the deliberations of Congress—that it is so silent, so timid, so inefficient?

In attempting to answer this inquiry, and furnish a remedy for the evil, I remark, in the first place, negatively, that the cause of this defect in Christian influence does not lie in the smallness of the number of professing Christians in Congress. For the number attached to the various evangelical denominations here, probably bears a large number to the whole Congress, as does the number of church members, in most of our towns and cities, to their whole population. I add, many of them appear to be consistent, devoted Christians—men of piety and virtue; and they often lament the fact, that, while here, they enjoy so little of the consolations of religion; and find religion exerting so little of its sanctifying influence on their brethren; and so little even of its restraining influence on the other members of Congress, through their prayers and example.

The true causes of all this lamented deficiency of Christian influence in Congress, it seems to me, may be reduced to two. The first is, that as individuals, Christians here are placed in unfavorable circumstances for personal piety and religious exercises and improvements. They are crowded with business, distracted with cares; and thrown almost every day into scenes of high excitement, which absorb their attention, exhaust their feelings, and cause them to sink into a state of religious lassitude and inactivity. Of this danger they are not aware, in season to guard against it. As a natural consequence they "let down their watch," break their own rules of devotion, and sometimes cease to be punctual in their attendance on the stated exercises of social worship;—their religion assumes a mere negative character, and their influence on the cause of their Redeemer is lost.

The second cause (and this in relation to the other is both cause and effect) is, that Christians here have no bond of union. Of course, they do not strengthen and encourage each other, nor make any combined efforts, to bring their religious principles to bear on political action. Christ said to his disciples, "Ye are the light of the world," and he instituted churches in every place, that the rays of this spiritual light might be brought to a focus; and be reflected back upon the world from this central, radiant point. But there is no such focus—no such radiant point in Congress. What little moral and spiritual light is seen there, is scattered, and soon lost in the surrounding darkness.

Now, were I permitted to propose a remedy for the evil complained of, I should say to Christians in Congress, endeavor to find each other on the very first week of the session—cultivate an intimate acquaintance with each other, without regard to name or denomination; let all sectional and sectarian, and political feelings be merged in the single feeling of love to Christ, his cause, and his disciples. And thus prepare to exert a steady and salutary influence on each other's characters, and a combined influence on the temper and action of Congress.—With this view, I should advise them, as soon as practicable, (perhaps on the first Saturday evening) to associate themselves together in a stated prayer meeting and religious conference; resolving to attend constantly and punctually, for free religious conversation, mutual edification, and united fervent prayer.

A meeting of this character has, indeed, existed during a part of the present session. But it was formed too late; the number united was too small; and the attendance even of these, too inconstant, to give it the power and influence of a congressional church. To make it what it should be, the cords must be lengthened and the stakes strengthened. All who love the cause of the Redeemer must be brought to unite, and unite with all their hearts.

Another hint which I should be glad to give, regards the observance of the Sabbath. Some members of Congress, who, I am told, pay a decent respect to the Sabbath at home, employ this consecrated season in letter-writing and other secular pursuits. Professing Christians, I hope, do not thus desecrate the day; and yet I fear, that some of them do not observe it with all the care and strictness, which its sacredness and importance demand. They should be peculiarly circumspect in the midst of so many temptations. They should never fail to attend on the stated seasons of worship; they should attend the public services of the Sabbath together in the same place, that they may encourage each other—that their example may be seen, and their influence be felt. Some may imagine, that their associations will be more spiritual and their feelings more devotional in consecrated churches than in the halls of legislation. But, if worship is maintained in Congress, all the members who profess to be Christians, should be there, constantly, punctually, in their own seats; appearing as the sacramental host of God, in unbroken ranks. Were this done, their presence, their prayers, their silent influence would be felt—soon would all Congress (except perhaps a few solitary infidels) feel it—the chaplains would be encouraged to speak the truth not only in love, but with mingled meekness and boldness;—the unhallowed associations of the week would be broken off, and the hall of legislation would become "the house of God, the gate of heaven."

If Christians in Congress would live like Christians, enjoy religion, and exert a religious influence, something like this must be done. And I cannot but hope, that an effort will be made at the very next session of Congress to bring about the desirable change, and thus infuse the influence of religious principle into the great council of this Christian nation.—*Verbum sapientibus satius.*

Yours, &c. B. J.

MORALS IN PARIS.

A deplorable view is given of morals in this gay and gaudy city by the various late correspondents of the different public journals. Dissipation is reduced to system and science, sickening scenes of which have been displayed during a recent carnival. In a recent letter we have noticed some specimens of silly revellings, than we could have supposed possible in any civilized city on earth. Well may the writer exclaim, "I think the whole world together could not furnish such admirable, and I may say, such exquisite specimens of nonsense as Paris." Some of the scenes he describes, for insane folly would not have been thought respectable, we verily believe, among the baboons and monkeys of South Africa. Tens of thousands of people paraded in procession through the streets of Paris; a fat ox decked out in the exquisites of Parisian skill, the worthy attendants of the brute, themselves arrayed, "some of the men in female attire, some in tight flesh colored clothes so as to appear naked; some with wings on their heads, or on their hands or backs." This horde of Bacchanals preceded to the king's palace that he might salute the beast that constituted the glory of the procession, and the king of the French gave his royal acquiescence to the mad-cap mummery that tickled ten thousand hearts.

And the Catholic religion must lend its hand to decorate the path the enactors of such folly are treading on their way to death. "I went," says the writer, "to the church of St. Sulpice. The lower classes were there hurrying up to the many altars, where a priest stands to stamp each kneeling penitent with ashes and water on the forehead. He passed from one to another as fast as he could count, and could turn off twenty-five per minute. They wiped it off as soon as they got out of the church. The object, however, was accomplished. The sins of the carnival—contracted penance, with the prospective of their absolution on Ash Wednesday—were all forgotten, and the signed and sealed and secured soul could go forth to sin on a new score, or debt and credit system with conscience, which utterly annihilates all the substantial facts of our mortal nature."

How far removed in moral character are such dwellers in a civilized land from the benighted in pagan lands, and how great the difference between such a system of religious faith and that of the most corrupt systems of paganism!

JOHN IN PATMOS.

A decree of the tyrant Domitian, banished the beloved disciple to the lonely island of the sea. It must have been a severe stroke to his tender and susceptible heart, to be thus torn from the sweet fellowship of the saints; from the pure and holy joys of his ministerial work. Sad it was for him to lose sight of the loved faces of the righteous, and to go and encounter the growing infirmities of old age in a land of strangers. But he knew not for what God was preparing him. These trials must have led his spirit upward. He could not but have thought of that blessed world, where tyranny never sends its mandates, where the sweet communion of the saints is never broken up; they shed no parting tear. This upward flight of his spirit, this abstraction from a miserable world, this pouring forth of his heart heavenward, was a needful preparation of what was before him. John, luxuriating in the sweet fellowship of the saints in Jerusa-

lem, is not the man to receive the sublimest revelations the Eternal ever gave to man. It must be John, weaned from a persecuting world, purified in the furnace of affliction, made heavenly-minded by having, in that lonely, barren isle, nothing but heaven to occupy his thoughts.

John, like other men, and good men, may have gone reluctantly from his beloved Jerusalem, submissive indeed, yet casting longing and lingering looks behind; wondering at the stern providence that drove him an exile from all that was dear on earth. But where was he going? To a lonely islet in the Egean Sea. This was all that was present to his view. To what was he going? Had he known what scenes were before him, then there had been no trial of faith, no purifying influence of affliction. Divine wisdom saw it was not best, without some degree of suffering, that he should go to the Christian sweets of fellowship of Mt. Zion below, to the awful and glorious revelations of Mt. Zion above. From converse with the church militant, to go and converse with the church triumphant, needed chastening of the spirit, even of one so holy as himself. His banishment was his preparation.

The Christian may be prepared in his adversity. The clouds are thick, dark, impenetrable. He may be discontented and almost rebellious. But a kind hand is leading him. That very path must be trodden, ere the prize can be reached. Infinite kindness would have taken some other, had there been any other. There is no gratuitous sorrow inflicted by the divine hand. It was only as a sorrowful exile from all earthly endearments, and by a spirit purged from earth by dwelling amid its most dreary scenes in Patmos, that John could have visions so patriarchal and prophetic had known for sublimity and glory. The wrath of an earthly king placed the beloved disciple there. But the Eternal monarch met him there. Domitian drove him into the presence of the king of kings. So worldly sorrows should drive the saints to their Infinite friend. He can transform the sad and lonely solitude of Patmos into scenes bringing joy unspeakable and full of glory.

BENEVOLENCE OF GOD.

It does not seem to satisfy him to command men to seek each other's best good, as he does by the Moral Law; but he spreads out the most powerful allurements to engage men in the work of love. He would touch every chord in the human heart to awaken the spirit of kindness and good will. Hence the number and variety of his promises to those who are the most enterprising and efficient in promoting the happiness of others. "Blessed are the merciful, for they shall obtain mercy." "Give, and it shall be given unto you—good measure, pressed down, shaken together and running over." Here is a bounty offered by the great King to make their fellow subjects happy.

And then God lifts men's eyes to the eternal world, and urges them to seek each other's happiness for its endless scenes. "They that turn many to righteousness shall shine as the stars forever and ever!" Thus would God make each human bosom an image of his own, glowing with the most intense love for each other's happiness, temporal and eternal. Hence there is no epithet so true and so appropriate, "God is LOVE."

MISCELLANEOUS INTELLIGENCE.

Cathedral at Calcutta.—The cost of this edifice, projected by bishop Wilson, is estimated at £60,000. Towards this sum the bishop contributed £10,000, and promised £10,000 more; the Indian government have promised £15,000, and two additional chaplains; the residents at Calcutta subscribed upwards of £6,000; and the Society for Promoting Christian Knowledge £5,000. A liberal subscription for the same object has been commenced in England, headed by the archbishop of Canterbury.

Portrait of Victoria.—A portrait of the Queen has been presented to the Pasha of Egypt. It was received in the most honorable manner. It is now suspended in the grand saloon of the palace, by the side of that of Mohammed Ali himself. It is highly valued by all the royal females in the harem. A few years ago, the likeness of the human figure would have been deemed sacrilege in Egypt, though it had been that of a young and beautiful queen. The Egyptian Society for Promoting Female Education in the East, consists of all the principal Turkish and Arab ladies in Cairo, its patrons being the royal sisters themselves. The male children of the Pasha, together with those of the noble families of Egypt, Arabia, Syria and Darfour, are now receiving education in a college founded expressly for them, under European governors and teachers.

Siberia.—Prof. Adolph Erman, a German, has travelled extensively in northeastern Asia. During his stay at Yakutsk, he took advantage of the opportunity afforded him by a deep well to ascertain that the ground was still perpetually frozen at the depth of 400 feet from the surface. As the mean temperature of the place in April was 18-1/2 of Fahrenheit, Mr. Erman says that he could not expect to find the ground thawed, till he had reached a depth of 600 feet. In 1828, the mercury in the thermometer did not thaw for three months together; in ordinary years, it is solid only for two months. Yet with this degree of cold, there are as many as 128 days wholly without frost; and during this period of the year, vegetable life is not only undisturbed, but is pushed forward in an extraordinary manner. Very often in the shade, the thermometer shows 77 of Fahrenheit. Several kinds of grain are sown by Russians in the vicinity of the city. The country is then thawed to a depth of three feet below the surface, and while it rests on strata in a state of perpetual frost, it yet produces on average fifteen fold, and in some cases forty fold. This extraordinary fertility of the soil is owing partly to its composition, which is entirely colluvial, partly also to the effect of frost in rendering it fertile and friable, and in part to the water, which in the spring trickles over the whole surface, and which finds no escape through the frozen strata below.

Mount Sinai.—Dr. Kueppel, a learned German of Frankfurt, has lately published two volumes of the journal of his travels in Arabia, Egypt, Abyssinia, &c. He found Mount Sinai to be 7,498 feet above the level of the sea. On the 7th of May, the time when he ascended, the rocks were partly covered with numerous alpine plants in flower. The following day he visited Mount Horeb, where he found less vegetation than on Mount Sinai; its height is 8,595 feet, while the Convent of the Forty Martyrs is 5,720 feet above the sea. His next ascent was Jebel Serbal, the height of which he found to be 6,760 feet. Here his guide pointed out to him the footsteps of a leopard which had established itself here for several years, living on the wild goats. The travels of Lord Lindsay, of Dr. Robinson and Rev. E. Smith, and of M. de Berton, in addition to those of Laborde, Linant and others, have cleared up many difficulties in relation to the interesting country between Egypt and Palestine. The exact level of the Dead Sea is a point not yet satisfactorily made out. It is stated that

the Secretary of the London Geographical Society, has placed an excellent barometer in the hands of two young Englishmen about to visit Palestine, with a special request that they would endeavor to settle the point in question.

Asia Minor.—An English traveller, Mr. Ainsworth, has furnished a great mass of important information respecting the modern and historical geography of the ancient kingdoms of Bithynia, Paphlagonia and a part of Galatia. His notes have not only opened the resources of a country rich in mineral and vegetable productions, where iron and copper mines only wait to be worked over, forests to be felled, and rich plains to be cultivated, in order to furnish again the materials of a wealthy and flourishing empire. The sites of many ancient cities are ascertained, and during the journey no opportunity has been lost of fixing astronomically the most remarkable positions on the route.

NOTICES OF AFRICA.

(From the Foreign Missionary Chronicle.)

GRAND SEXTERS.—This is the largest town on the coast, between Cape Mount and Cape Palmas, having a population between 3,000 and 6,000, and not less than ten or twelve thousand residing on an area of a few square miles. The country is nearly all of it cleared, and covered for miles with continuous cascades of fields. Back of it there is a large Bush population. The face of the country is level, and the coast not high. The means of subsistence are cheap and abundant. The people are less intelligent and enterprising than the Kroonmen, but equally anxious for the establishment of a mission among them. The king, when told by the agents of the mission Board, that they saw no other proper place for a building spot, than that occupied by the large village, replied, "Let that be no hindrance. I have people enough to take up that town and carry it away before the sun sets up; if you say you will remain, by tomorrow noon it shall be done." This illustrates the earnest desire felt for instruction.

THE BASA POPULATION.—is numerous and intelligent—the country is among the finest on the coast, hilly and even mountainous, to within a few miles of the shore. Large numbers of them speak the English language; quite a number of them have been taught to read by the Baptist missionaries, and their language is reduced to a written form by the persevering labors of Mr. Crocker. Wars occasionally arise, from the unwillingness of the natives to have their most lucrative trade in slaves broken up by the colony. But it is an important and promising field of missionary exertion.

SINCE.—The Mississippi colony here is a feeble one, not having received sufficient aid from home; but the situation is one of the best on the whole coast, and has thus far been remarkably healthy. The influence of the colony on the natives seems to be good.

THE BLUE BARRA TRIBE.—on the opposite side of the river, is not large, but the people are exceedingly anxious to have schools among them, and the location of their principal town is high and beautiful. The country back is settled by large and powerful tribes, who express great anxiety to have the "white men" visit them.

CAPE PALMAS.—One of the most healthy situations on the coast. Though the soil is not so good, it is yet productive of more than can be consumed or otherwise disposed of. The American Board, and the Episcopal Board have each a mission here.

DISPOSITIONS OF THE NATIVES.—They are willing to receive missionaries, and even anxious; but doubtless they are actuated, in part by curiosity, and still more by love of gain, rather than by any love to those blessed truths of the gospel which they do not understand. They are an avaricious people, and wish to have whites among them to increase their trade, and teach them the secrets of advancing in wealth.

NOTICES OF THE BAPTIST FOREIGN MISSIONS.

(From the Baptist Missionary Magazine, July.)

MAULMAIN.—The Eurasian school. This school is thus designated, because established for the exclusive benefit of children of mingled European and Asiatic blood. They are to be under the entire control of the mission, and their expenses are to be defrayed by their parents. They form a distinct and growing class in community, and will ultimately form a very considerable portion of the population of the cities and large villages. They inherit from their fathers a disposition to despise their heathen connections, and yet from their mothers derive those principles of action which fit them for pre-eminence in wickedness. Their influence must infallibly be great in future years, and if their character can now be rightly formed they may become important auxiliaries to the missionaries in their great work. The scholars are 30 in number; 17 males and 13 females; all of them are between four and 12 years of age. Rev. Mr. Simmons is their instructor. A large house, contiguous to the English Baptist chapel is occupied by the school, the necessary buildings not being yet erected for its accommodation. The school will ultimately, if not at once, support itself. The Baptists hold a regular English service at Maulmain, for the religious instruction of English soldiers, and families of the rank of those for whose children the Eurasian school is opened.

WEST AFRICA.—Mr. Clarke, of the Basa mission, has hope that two of the school boys have been converted by the truth; and others have evidently been the subjects of many serious impressions.

The mission premises at EDINA, are enclosed by a ditch four feet wide and two and a half deep—a dwelling house, a house for native boys, and a cook house, in addition to the mission house which is in progress of enlargement. The farm supplies the family with vegetables, and fruits. The mission school has 35 scholars, of whom 22 are country boys—easily governed and making good proficiency. Five girls are already in the school, and more are promised. The prejudices of the people are yielding on this point. "Light has begun to dawn."

OSIRWA INDIANS.—The Indians generally listen to the gospel and desire the visit of the missionary. Norman Shequa, the eldest son of the deacon has obtained hope in Christ, and requested admission to the church. Rum, the white trader's god, and the Indian devil, is the chief antagonist of the self-denying missionary, and the immediate author of all the woes that cluster around the red man's dwelling.

A MISSIONARY MEETING.—Such a meeting was held at Norwich, Conn. Sabbath evening, July 5, at the beautiful hall of Hon. Calvin Goddard. After singing and prayer by Rev. Mr. Shipman, the object of the meeting was stated, and the audience reminded of the relation ever sustained by Norwich to the cause of missions. The first church established in the town, under the care of Rev. J. Fitch, 180 years ago, was a missionary church—then the place was a wilderness, possessed by the Mohegan Indians, who were friendly to the congregation;—this church in later days, warmly supported the Indian school established by Dr. Wheelock at Lebanon, which finally resulted in the founding of Dartmouth College;

from this school Mr. Samuel Kirkland went forth as a missionary to the Oneida Indians, among whom he labored 40 years; one of the earliest Auxiliaries of the American Board was formed here, and fifteen missionaries from the church have since entered the service of the Board. The meeting was addressed by the Rev. Eli Smith, of the Syrian mission, very appropriately, in behalf of the people in Syria, and of the Druses of Mount Lebanon. C. W. Rockwell, Esq., briefly stated the wants of the Missionary Society; and after singing Heber's Missionary Hymn, a collection was taken up amounting to about \$450—a thank offering for the American Board.

NEW PUBLICATIONS.

THE ADVOCATE OF PEACE. Published by the American Peace Society, June, 1840. Vol. III. No. 7. pp. 24. Boston: Whipple & Dunsell.

This ably conducted, though small periodical, we always greet with pleasure. It brings balm to the wounded spirit. It enlightens our darkness. It calms our agitations. It enlivens our hopes of the early introduction of a truly golden age of the world, when wars and rumors of wars shall no more disturb the nations. Could we shape the minds of men according to our wishes, it should have a circulation of twenty-five thousand instead of twenty-five hundred. But, there is yet too much of the war spirit abroad, and too little ear for the angelic song, "Peace on earth and good will to men," even among those who shout with the lips, "Glory to God in the highest." The present No. contains the twelfth annual report of the Society, with the addresses of Rev. Mr. Peabody, S. E. Cowes, R. P. Stebbins, and A. Walker, Esq., at the anniversary—all instructive, and of happy bearing on the cause of universal peace.

CENTENARY REFLECTIONS, on the Providential Character of Methodism. By Rev. Abel Stevens, A. M. pp. 32, octavo. New York: T. Mason & G. Lane. 1840.

Much ability is displayed in this production—not a little genius, and an intimate acquaintance with the history of Methodism, as it has prevailed both in England and America. With a large measure of the *Esprit du Corps*, the author combines not an inconsiderable share of candor, and evidently aims to rise above the littleness of sectarianism, while yet its clods are not wholly shaken from his feet. Of Whitefield, he says, "He moved like a comet, dazzling and amazing the world, but leaving scarcely a trace behind him."—"Almost the last vestige of his laborious life has passed away, or blended indistinguishably, with the mass of Christianity." So no doubt it seems to the eye of sense; but not so, to the eye of faith. The "traces" that he has left behind him, are not those of a distinct, powerful and somewhat boastful sect, fortified in its peculiarities by a cunningly devised system of legislation—but they are those drawn by the Recording Angel on the enduring tablets of ten thousand thousand human hearts, where they sweetly mingle with the beautiful lineaments of the Saviour's image, to be developed hereafter, as "gold, silver, and precious stones," unmixed with the "wood, hay, and stubble," that form a large part of the system of Methodism. It is the "undistinguished mass of Christianity" that will shine in glory hereafter; while "the unparalleled grandeur" of Wesley's "system" of bishops, preachers, itinerants, conferences, &c. &c. will be forgotten, or remembered only to be lamented. The eye of Mr. S. is so filled with Methodism, that he can see but little beside. Yet the ardor of his zeal, the warmth of his piety, and the clearness of his understanding, fairly entitle him to our love and admiration.

ITEMS.

NOVA SCOTIA BIBLE SOCIETY.—The late anniversary meeting of this Society is said by the Editor of the "Guardian," to have had the largest and most respectable attendance that has ever been witnessed in Halifax. The General Agent of the B. and F. B. Society, Mr. Thompson was present, and addressed the meeting at great length, and was heard with breathless attention. Among other things, he stated, that the Roman Catholic priests in Peru, Mexico and Canada, are favorable to the circulation of the word of God! Can it be true? The collection at the close of the meeting amounted to £25, 6s. 8d. His Excellency the Lieutenant Governor is Patron of the Society, and the Master of Rolls, President.

PRINCETON THEOLOGICAL SEMINARY.—Owing to the general embarrassment, and derangement of the pecuniary affairs of the country, the increase of the Permanent funds of the Seminary falls short of meeting the necessary expenditures, in the amount of \$5000. An appeal is made to the churches and friends of the Seminary, by a committee appointed for the purpose, for help in the emergency. It surely will not be made in vain, since God has given them deliverance from all fear of taint from New England heresy, and laid them under strong obligations to testify their gratitude, by preserving from decay as well as from impure infection, their "beloved Seminary."

THE EPISCOPAL BOARD OF MISSIONS held their fifth annual meeting in New York last month. The cordial thanks of the Board were voted to Malah Bahrani, a Persian merchant, for his disinterested and persevering kindness to the Rev. Mr. Southgate, during his dangerous illness at Kermanshah—whereby that valued brother was preserved from an untimely death in a foreign and hospitable land. It was Resolved, as the sense of the Board, that it is expedient to consecrate three Presbyters to the exercise of the Episcopal office in the Republic of Texas. The resolution was referred to a special committee, to report to the Board at the next annual meeting.

Resolutions were adopted, for ascertaining the whole number of domestic missionaries that have at any time been in the employment of the Society—the whole amount of money expended for their support—the whole number of stations adopted—and of churches edifices built at such stations—the number of adopted stations, abandoned—the number adopted, but still vacant in whole or in part, and the number of churches established by the Agency of the general missionary operations of the church, which are now self-supported.

A good recommendation.—"That all laudatory epithets, and other expressions, such as 'devoted,' 'faithful,' 'self-denying,' &c. which are frequently applied to the missionaries whose labors are stated (in missionary reports) be omitted." Another and still more important recommendation might be added, viz: that all TITLES of factitious distinctions, such as "Doctor," "Right Reverend," "Bishop," &c. &c. be omitted as "worthless" or something worse. The Board adopted the above recommendation of their own Committee—and they will do themselves no less honor, if they will adopt ours, at their next meeting!

A few individuals, in South Carolina have established a Professorship in Bishop Chase's new College, of \$10,000.

Western Reserve College.—Mr. NATHAN P. SEYMOUR, late Tutor in Yale College, has been selected Professor of Languages, in place of Prof. Nutting Esq.

FRANCE.

During the last winter, not less than 160 or 170 persons were employed by four different societies in France in the work of Evangelization; not less than 40 or 50 of these were preachers of the word. All of them considered, in the judgment of charity, converted persons.

It is supposed, says Mr. Baird, that the gospel is now preached in one hundred places in France, where it was not preached before the Revolution of 1830.

Pure religion has been steadily reviving for the last 25 years in the Protestant Cantons of Switzerland, and is making itself felt, far beyond the narrow limits of the country.

In Italy, there are 14 Protestant ministers; 11 of them preach in French and 3 in German—beside a few English preachers.

The Foreign Evangelical Society contributed last year (the first of their operations) \$8000 to aid the cause of evangelical religion in Europe, and Canada.

The Emperor of Austria requires the Protestant young men of Hungary to go to Halle or Berlin, to obtain their education (there is no Protestant University in Hungary) and better places he could not have assigned them.

In 1572 there were 2,500 ministers in France of the Reformed church; now there are less than 700, and only a minority of these are evangelical men.

DOMESTIC.

In Philadelphia, the fourth of July was celebrated appropriately by the friends of Temperance. Thousands were assembled. Rev. Mr. Pierpont of Boston addressed them more than two hours, with great ability. Another celebration was held in the Rev. Mr. Waterman's church for the benefit of Juvenile Temperance Societies, and Sabbath schools. More than a thousand children and youth were assembled. No accidents have been heard of, connected with these celebrations. The cold water army is increasing in number and strength.

An Association has been formed at Germantown, near Philadelphia, by members of different religious denominations, to prevent the desecration of the Sabbath. They have been led to take this step, by the demoralizing influences to which they are exposed from the example of many in the city who use the Sabbath for visiting, and recreation in the country.

The Protestant Vindicator states that the number of Roman Catholics in our country is about 1,800,000, that they have 1,500 ecclesiastics, viz: 800 bishops and 700 other clergymen—that they have 500 chapels and 300 other mass houses, and 19 colleges, clustered and unclustered. Catholic Europe is directing its last and most resolute struggle to gain over our country to popery and despotism.

The expenses of boarding and washing at Los Seminary have been reduced by the liberality of a friends, to 60 or 70 cents a week—and it is expected that they will yet further reduced.

The Hartford Co. Temperance Society, last week adopted the pledge of total abstinence from all intoxicating drinks, as the basis of all future temperance organizations in the country.

The Government of the United States have ordered some splendid rifles and pistols of Colt's Patent Fire Arms Manufacturing Co. for the Insam of Mexico.

A monument is to be erected in the Valley of Woe, to commemorate the massacres of three hundred persons in the bloody attack of the Indians.

The Salem Gazette states that six dozen peaches, raised in a green house in that city, have been sold in Boston market for four dollars a dozen.

We learn from Salem, that Mr. John P. Jewett, Bookseller in that place, has in press, and will issue about the first of August, a new work, on Congregationalism. By Rev. Geo. Panchard, Pastor of the Congregational Church in Plymouth, N. H. With an Introductory Essay, by Rev. Richard S. Storrs, D. D. Braintree. If this book proves on examination to be what we have reason to expect, coming from its source which it does, we predict for it a rapid and extensive sale. We shall notice it as soon as published.

For the Boston Recorder.

DARTMOUTH COLLEGE.

STATISTICS OF THE TRIENNIAL CATALOGUE. The Triennial Catalogue of this Institution for 1840, is just issued from the press. From it we derive the following facts and statistics. The first series to which belonged the Rev. Levi Frisbie, of Ipswich, father of Professor Frisbie, of Harvard College, and Rev. Sylvester Right, for a long time a Tutor in the Institution, and the Hon. John Wheelock, L. L. D., thirty-six years President of the College,—all have deceased. In the second class there were but two individuals, both ministers, and both have gone to their long home. In the third class of the deceased, was Dr. John Smith, who was distinguished as a linguist, and was for thirty-one years a Professor of languages in the College, four are living. In the class of 1774, President McKean's class, two are living. In the next class, containing the venerable B. Kellogg, of Framingham, settled in the ministry at that place in 1781, and Hon. Sylvester Gilbert, formerly a member of Congress, both living, four survive. Of the next class, five are living, and of these is General Mattoon, of Andover, formerly a member of Congress from this State. In the list following which contained the distinguished metropolitan, Dr. Barton, who was the leader in what is termed the Unitarian cause, all but one are dead. 70 years, 2,052 individuals, having finished their college course of study, have received the bachelor's degree. Of these alumni, 545 have entered the Christian ministry, 16 have been Presidents of colleges or theological seminaries; 50 have been Professors in colleges or theological seminaries; eight have been Governors of States; 13 have been Judges of Supreme Courts; nine have been Senators in Congress; 42 have been Representatives in Congress; two have been Ambassadors to Foreign Courts, and one has been a Postmaster General. Besides the above named, 524, not alumni of the Institution, have received the degree of bachelor or doctor in medicine, in the usual course of study; and 323 have received honorary degrees, making the whole, 2,899 who have received degrees at the Institution. Of the 2,052 alumni, 1,456 are now living; and of the 545 ministers, 386 still survive.

For the Boston Recorder.

DISCUSSION OF THE SABBATH.

Mr. Editor,—I perceive, by the testimony of the "Times," itself, that there was an extra issued last office on "Sunday," of which "six thousand copies" were sold during the day. So it seems that *thousand persons* in this city are willing to purchase with the publisher of the Times in the path of non-prosecution, that one of the commandments of Jehovah I have yet to learn, Mr. Editor, that it is not as bad

Poetry.

Mr. WILLIS.—The following lines were, as you will perceive, written in view of the fact that the gospel has obtained a footing on many spots of our earth, where till recently, nothing has been known of Christ and him crucified. Should you deem them worthy of insertion in one corner of your paper, you will make such a use of them.

The shades of death are fading fast from view,
Brightened nations now for mercy sue,
Their cry is heard by Christ the Lord of Heaven,
They shout in rapture now their sins forgiven.

O'er hill and vale new voices of praise are ringing,
United nations, one voice, are singing
The matchless glories of the Lord of Hosts,
Whose attributes no other being boasts.

They, from the depths of misery, and of sin,
Snatched from the burning, as a brand have been,
Now in one voice with deep felt adoration,
Ascribe to Christ the joys of their salvation.

THE VAUDOIS HARVEST HYMN.

BY H. HARTWELL WELLS.
(Translated from the French.)

FATHER of Mercies! God of Peace!
Being whose bounty never ceases,
While to the heavens, in grateful tones,
Ascend our mingled orisons,
Listen to these, the notes of praise,
Which we, a happy people, raise!

Our harvest, sheltered by Thy Care,
Abundant peace and plenty are,
Our fields by Thy blessing yield
An hundred fold—the ripened field
Of flowing grain—the bounteous vine
—Are tokens of Thy Love Divine.

The cradled head of infancy
Oweeth its tranquil rest to Thee—
Youth's dawning step, man's firmer tread
In youth's mature, by Thy hand
Secure may trembling age, O Lord!
Lean on its staff, Thy Holy Word.

Teach us these blessings to improve,
Teach us to serve Thee, teach to love—
Exult our hearts, that we may see
The giver of all that we receive,
And in Thy Word our daily food,
Thy service, God, our greatest good.

Whether in youth, like early fruit,
Or in the serene and solemn suit
Of our autumnal age, like wheat
Ripened for the reaper's feet,
Thou art our God, O Lord!
Gathered into Thy garner be!

Miscellany.

RELIGIOUS PORTRAITS.

A volume was published some time since in Edinburgh, entitled "Church in the Army." It is a miscellany of facts illustrating the triumph of redeeming mercy over the ungodliness which is so universal in military life. The author, Mr. James, was formerly Chaplain of Stirling Castle, and his details are highly calculated to convince the careless and the profane, while they allure all Christian readers by their delicate delineations, both of human nature and religious experience. I have extracted two of the narratives, with a little abridgement; and hope that the perusal of them will edify the readers of the Christian Intelligencer.

"WANT OF CHRISTIAN INTERCOURSE.—A short time after the battle of Waterloo, an Episcopal minister was travelling on the Continent; and was called upon to preach in a town where several English families resided. He chose a text which led him to notice the leading doctrine of divine truth—the ruined state of man as a sinner, and the only way of salvation by Jesus Christ. A military officer of high rank was one of his audience. On the Monday following he dined in company with that gentleman; and received from him particular marks of attention. When they went to tea, the officer addressed him on the subject of his sermon, and said, 'I was very much gratified by hearing your sermon, and you will not be surprised from the following circumstances. My attention was first directed to the Bible, by attending a meeting of a Bible Society some years ago, where my regiment was then quartered. The Episcopal minister who was unfavorable to the Society, and disordered the people from countenancing it. This excited my curiosity. I went, and heard so much said of the excellence and utility of the Bible, that I determined to read it. From carefully perusing it, I thought I saw in it the very doctrines that you preached yesterday. However, from that time to this I never met with one who seemed to view things in the same light, and from that circumstance I doubted whether I understood the Scriptures aright, and that the opinions I entertained were my own fancies, though I was unwilling to give them up, because those doctrines of the Bible gave me support in suffering, and comfort in sorrow. Having frequently felt misgivings, you can well conceive how much satisfaction I experienced in having my views confirmed by your discourse.'

"That discovery formed a bond of union, and created a mutual interest. The officer, so far as I have learned, has ever since acted in a manner consistent with his profession."

"Early in the afternoon of that day he called at my apartments with a ticket for the theatre. On his presenting it to me, I told him that neither my principles nor inclination would permit me to use it. Being then engaged in arranging some tracts, I put into his hand 'The Death of Almon,' merely observing to him, 'As you seem so anxious to confer a favor on me, put this little book into your pocket, and read it to oblige me.'

"He went to the theatre early, and to pass away the time before the play began, he took the tract from his pocket and read it. So signal and mighty was the operation of the Spirit of God on his mind, that he became exclusively absorbed in the text, and after midnight he left the theatre without having felt the slightest interest in the performances. To use his own words—'Conscience was the only performer before me that night!'

"About three o'clock in the morning, having in vain attempted to drown the voice of God in slumber, he came to my apartments—and I forgot his haggard looks and tremulous voice. With a look of despair which seemed to carry with it the conviction of irretrievable ruin, he exclaimed—'Tell me, it is possible that I can obtain mercy and forgiveness from the offended God of Almon?' O tell me if you think I possibly can? We sat together, wringing his hands, and the tremor without ceasing. I led him at once to the throne of grace, wrestled with him, that He would reveal himself in all his enlightening and consolatory power, who ever lives to save to the uttermost all who come to God by him. While on our knees, I laid before him the boundless mercy of Jehovah, and the freeness and without price, that salvation, without money and without price. No drowning man could make more vehemently for assistance, nor any fasting man

more greedily devour the means of support, than he sought for warrant in the promises of the Gospel.

"On entering his room early on the fourth morning, he exclaimed—'I have found him whom my soul loveth, the Friend of Sinners, in this precious book which you gave me,' holding up a New Testament that I had directed him to study. He had committed many passages to memory, and repeated them with indescribable satisfaction; and from that time he went on his way rejoicing, knowing him in whom he had believed.

"Within a month he was called to embark for the West Indies, and scarcely had he reached there when it pleased God to arrest him with the yellow fever, and to call him to the realms of perfect purity and bliss. The first I heard of him was the official account of his death; and soon after his faithful servant man returned and informed me, with the deepest sorrow, that after a sudden attack of fever, which deprived him of his reason, he recovered his consciousness, and requested the presence of all his brother officers, to whom, in his expiring moments he preached Christ crucified as the only refuge from the wrath to come, and the only source of solid happiness. During that time he held in his quivering hand the identical tract that he had received from me before going to the theatre; and with that messenger of mercy grasped more firmly as life fled, he expired, amid the lamentations of those who esteemed him, and was buried with that tract under his arm.

Mr. James submits a comment upon the preceding narrative, which is presented in a condensed form:—

"This is a most striking illustration of the influence of the Spirit of God on the human soul. There was nothing in the natural disposition, and previous tendency of the mind to religion, by which this sudden and complete change could at all be explained. Let us reflect with gratitude, that if we need the aid of almighty power to subdue our evil propensities, and to bring our souls into a state of conformity with the will of God, in proportion to the influence of such a blessing, is the measure with which it is promised without limitation as to any distinction of character.—The Father will give the Holy Spirit to them that ask him."

"This narrative also furnishes the highest encouragement to endeavor to promote the spiritual benefit of those around us. Amid the many discouragements which we may meet with, one such example more than compensates for the labors and disappointments of a whole life.

Who can help admiring the beautiful adaptation of the Gospel of Christ to the state and wants of man as a sinner. Our Divine Redeemer waits to be gracious. There is a great variety in the human character, but all have sinned and come short of the glory of God, Jesus is 'the Way, the Truth and the Life'; and although no man cometh to the Father but by him, yet 'him that cometh, he will in no wise cast out.'

"Among all the heart-cheering developments which are constantly occurring, to verify that the human mind is capable of receiving one of the most efficient methods to 'send out the light and the truth,' few examples can be adduced more impressive and edifying than the conversion of Lieutenant R—."

A TRACT DISTRIBUTOR.

THE DANGERS OF WIT AND WEALTH.

I was not the familiar friend of Almon; I had not his native talent, his sparkling wit, his full flow of feeling, his prepossessing person, and his copious supply of money. I had been religiously educated; and my conscience would not permit me to be unfaithful to his gift to him. Though I was not religious, and hardly moral, the influence of education, and of my religious parents and friends, was a restraint though irksome, yet real.

Good and evil are mixed together in all men, and often mixed strangely; and some young men, who are the objects of the prayers of the church, have many faults, and many good qualities. Such was Almon. He was esteemed generous and cheerful, honest and sincere. He was intelligent and reasonable. He had been in the family of a clergyman before entering college—which circumstance had given him a deep respect for religion, and some correct, elevated views, which seemed to be his conviction, expressed in moments of serious conversation, that the aged Christian, who had lived a devout life, and was now on the confines of eternal glory, was the happiest of men. Let it not be thought that gay and careless young men have no serious moments. My kind friend, by his own experience, taught me that persons may have serious desires after piety, with very irregular lives; and, with many sober hours and strong convictions, may long go on in folly. Almon's agreeable person, wit, wealth, and want of religious principles, exposed him to peculiar temptations. He lacked firmness, and was easily led away by scenes of dissipation; and therefore he naturally formed intemperate habits. The habits fastened upon him, as they did upon many other college students in that day, before the blessed temperance reform had begun its glorious course.

Once only did I see Almon after we had each other adieu on leaving college. I called on him about a year from that time, and we walked out together; but in the street, as he walked, he seemed to be in a dream, and I turned aside, and immediately led him to some scene of pleasure; and I turned aside, and parted with Almon, for the last time on earth. His habits undermined his health, and he gradually fell, and at length disease confined him to the invalid's chamber, and so far as I know, he died as he lived.

THE PRAYER OF FAITH.

AN EXTRACT.

I was present at an ordination in the city of New York last fall. After the preliminary ceremonies, which on most occasions are perfunctory and unimpressive, the minister who gave the charge addressed the candidate to the following effect:—

"My brother,—The obligations which you have now voluntarily assumed, are rendered more solemnly binding by circumstances which have previously occurred. The house in which you have been ordained to the holy Ministry, and the place on which you have bowed the knee to set apart to this most important and responsible work, by the laying on of the hands of the Presbytery, is the very spot in which your pious parents stood to devote you to God in the ordinance of baptism, and on which you yourself stood when you were licensed to preach the everlasting gospel; and I doubt not but the spirit of your sainted father, whose name is inscribed on yonder tablet, (pointing to his monument in the wall of the church,) is now looking down with joy to witness the answer to the prayer which he offered on the evening that you were devoted to God by baptism."

He then drew from his pocket a paper containing an extract from the diary of his father, of which the following is a copy.

"This afternoon my dear infant son, George, was baptized by Mr. Forrest. I have long said that with full purpose of heart he was devoted to the Lord by both his dear mother and myself. After sermon Mr. Forrest came home with us, and before he left us sang the 45th Psalm, 3, 4 and 6th verses, read the first chapter of Jeremiah, and prayed fervently for our infant son and other children. O my God, thou hast seen my exercises this day; the

strong, simple faith I exercised on the promises which thou hast made me to listen upon, my dear infant son, George, this day devoted to thee. Lord, honor this faith of mine as an operation. Let a blessing always attend the means of grace and instruction to this man-child whom thou hast given us. Open his understanding early to understand the Scriptures. Affect his heart even in infancy to love the precious Saviour, and to adore his covenant Jehovah. Instruct his dear mother and me to instruct him. Direct to proper teachers, teach them to teach him, and bless their labors to him. Fortify his young heart against the temptations, the false pleasures, the alluring vanities, the contaminating examples of an evil world. May he seek thee early and find thee. Endow him richly with spiritual gifts. Give him the learning of this world, and the divine wisdom to use his learning and his abilities for the noblest of purposes,—the illustration of thy love, thy will, thy grace, to sinners of mankind. Make him a faithful minister of Jesus Christ,—humble, holy and self-denied. Give him a contented mind, a thankful heart. May he declare the whole counsel of God; and while he is faithful and sound in his doctrine, do thou grant him to be eloquent, animated and acceptable. I ask all this, for thou art able to grant all I ask. I ask it now, young as he is, knowing that thou art God. Life is thy gift. Life spiritual and divine is thy work in the soul of man. All the gifts and graces of the Holy Spirit are thine to bestow. Power to make the preacher's word successful, and God. Thou canst guide through life, conduct through death, and minister an abundant entrance into glory. To whom then can I go? To whom would I go? My God, unto thee, and to thee alone. Hear my supplications this day. Behold the promises I have taken: Isaiah, chap. xlv, 3, 4, and 5th verses; xlv, 23 and 24th verses; Jeremiah, l, 27, 28; 31 and 4th Luke, 5, 10, 11th verses; John xiv, 12, 13, 14, 15, 16, 17, and 23rd; Ezekiel xxv, 17, 1 Samuel i, 23. Only the Lord establish his word, Amen."

This was a hymn written Sabbath the 20th November 1796, the day when Jesse Graham was baptized; and three verses added on the day George was baptized.

"Now be the Saviour's cleansing blood
Effectually applied,
And, by the Holy Ghost renewed,
His soul be sanctified.

Him as thy herald, Lord, prepare
To preach redeeming love,
That all of God, and zeal, and prayer,
He may thy servant prove.

Here may he handily walk with God,
And feel Christ's precious sheep;
And bly be through life his road,
In Jesus fall asleep."—Mother's Mag.

THE CHASTENING OF THE LORD.

"As many as I love, I rebuke and chasten."—Rev. iii, 19.

How frequently does the tried Christian mistake the chastening of his heavenly Father's displeasure for the chastening of his heavenly Father's love. A poor but worthy inhabitant of Paris, once went to the Bishop with a countenance beclouded, and a heart almost overwhelmed. "Father, said he, with the most profound humility, 'I am a sinner, but it is against my will. Every hour I ask for light and humbly pray for faith, but still I am in the same darkness; and I am not despised of God, he would not leave me to struggle thus with the adversary of souls.'

The Bishop then consulted kindly his sorrowing son: "The king of France has two castles in different situations, and sends a commander to each of them. The castle of Montebello is the most difficult to be taken, and is far inland; but the castle of La Rochelle is on the coast, where it is liable to continual sieges. Now which of these commanders, think you, stands highest in the estimation of the King—the commander of La Rochelle or of Montebello?" "Doubtless," said the poor man, "the King values him the most who has the hardest task, and braves the greatest dangers." "You are right," replied the Bishop; "and now apply this matter to thy case and mine; for my heart is like the castle of Montebello, and thine like that of La Rochelle."

A PICTURE OF PATIENCE.

"Gentle quiet rests upon her countenance, her forehead is smooth, without a fold, there is no wrinkle of discontent or anger, her brows are calm, her eyes are sweet, her cheeks are rosy, and cast down with the feeling of misery. A white robe enfolds her bosom; there is the throne of the Spirit with the small still voice which once appeared to Elijah. Where God is, there is his daughter Patience. When the Spirit of God descends to the earth, Patience accompanies him; she is his inseparable companion. Will, then, my dear friend, be patient, and unless we receive her also with him? Without her, his companion and servant, he must in every place and at all times feel himself straitened. Against the attacks of the adversary he cannot long hold out alone without the companionship of Patience. Such is the motive, such is the end, such are the works of the patience, which is genuine and heavenly, and which may truly be called spiritual. This is quite a different thing from the false and shameful hardness of the world. Let us love the patience of God, the patience of Christ; let us give that again to him which he has given for us. Let us who believe in the resurrection of the dead, let us who believe in the resurrection of the dead, let us offer to him the patience of the spirit, and let us let the whole world be taken from me if I can only gain patience."—Tertullian.

SINGULAR REMOTE.

A poor clergyman, in a very remote county in England, had, on some popular occasion, preached a sermon so acceptable to his parishioners, that they entreated him to print it, which after a due and solemn deliberation he promised to do. This was the most remarkable incident in his life, and filled his mind with thousand fancies. The conclusion however of all his consultations with himself was, that he should obtain both time and money; and that a journey to the metropolis to direct and superintend the great concern was indispensable. After taking leave of his friends and neighbors, he proceeded on his journey. On his arrival in town, by great good fortune, he was recommended to the worthy and excellent Mr. Bowyer, to whom he triumphantly related the object of his journey. The printer agreed to his proposals, and required to know how many copies he would have struck off. "Why, sir," returned the clergyman, "I have calculated that there are in the kingdom so many thousand parishes, and that each parish will at least take one, and others more, so that I think we may safely venture to print thirty-five or thirty-six thousand copies." The printer bowed—the matter was settled, and the reverend author departed in great triumph. This was the most remarkable incident in his life, and filled his mind with thousand fancies. The conclusion however of all his consultations with himself was, that he should obtain both time and money; and that a journey to the metropolis to direct and superintend the great concern was indispensable. After taking leave of his friends and neighbors, he proceeded on his journey. On his arrival in town, by great good fortune, he was recommended to the worthy and excellent Mr. Bowyer, to whom he triumphantly related the object of his journey. 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